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THE PROBLEMS RELATING TO THE ŚIVA-PURĀṆA*

This work, as we have it now, is found to comprise a varying number of extensive parts called Saṁhitās. In the Vaṅgavāsī Press edition, which was published from Calcutta in Bengali characters with a Bengali translation in 1314 B.S. and which we have chiefly used here[1], this work consist of six Saṁhitās, viz., Jñāna-saṁhitā, Vidyeśvara-saṁhitā, Kailāsa-saṁhitā, Sanatkumāra-saṁhitā, Vāyaviya-saṁhitā and Dharma-saṁhita, but in the Veṅkaṭeśvara Press edition it contains seven,—Vidyeśvara-saṁhitā, Rudra-saṁhitā Śata-rudra-saṁhitā, Koṭi-rudra-saṁhitā, Umā-saṁhitā, Kailāsa-saṁhitā and Vāyaviya-saṁhitā (of which only three, viz., Vidyeśvara-saṁhitā, Kailāsa-saṁhitā, and Vāyaviya-saṁhitā, occur in Vaṅgavāsi Press edition). In both the editions the Vāyaviya-saṁhitā is divided into two parts called Pūrva-bhāga and Uttara-bhāga respectively; and the Rudra-saṁhitā, which is contained in the Veṅkaṭeśvara Press edition only, consists of five Khaṇḍas, viz., Sṛṣṭi-khaṇḍa, Sati-khaṇḍa, Pārvatī-khaṇḍa, Kumāra-khaṇḍa and Yuddha-khaṇḍa.

Although the division of the *Śiva-purāṇa* into six Saṁhitās (including the Jñāna-saṁhitā and the Sanatkumāra-saṁhitā) was much in vogue[2], it does not seem to be based on any authority. On the other hand, the Vāyaviya-saṁhitā tells us that the *'Saiva'* Purāṇa consists of one lac of verses (*grantha*), divided into twelve Saṁhitās, the names and extents of these Saṁhitās being as follows :

* *Our Heritage*, Vol I, Part I, pp. 46-68.

1. The texts of the different Saṁhitās, presented by the Vaṅgavāsī edition, are supported by better Ms. evidence. Moreover, these texts seem to represent the earlier versions of these Saṁhitās. Hence we have preferred the Vaṅgavāsī edition to that published by the Veṅkaṭeśvara Press, Bombay.

2. In a commentary on the Sanatkumāra-saṁhitā, the following line occurs.
kiṁ ca sāṁpraty upalabhyamāneṣu yāvatsu śiva-purāṇa-pustakeṣu ṣaḍ eva saṁhitā upalabhyante.
[*See* Haraprasad Shastri, *Descriptive Catalogue of Sanskrit Mss. in the Government Collection under the care of the Asiatic Society of Bengal* (hereinafter referred to as 'Shastri' *ASB Cat.*'), V No. 3546, p. 276.]

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		Ver
I	Vidyeśvara-saṁhitā	10,0
II	Raudra-saṁhitā	8,0
III	Vaināyaka-saṁhitā	8,0
IV	Auma-saṁhitā	8,0
V	Mātṛ-saṁhitā	8,0
VI	Rudraikādaśa-saṁhitā	13,0
VII	Kailāsa-saṁhitā	6,0
VIII	Śata-rudra-saṁhitā	3,0
IX	Koṭi-rudra-saṁhitā	9,0
X	Sahasra-koṭi-rudra-saṁhitā	11,0
XI	Vāyaviya-saṁhitā	4,0
XII	Dharma-saṁhitā	12,0

According to the Vidyeśvara-saṁhitā also (as co ned in Veṅkaṭeśvara Press edition), the *'Śaiva'* Purāṇa consist twelve Saṁhitās, the names and extents of which are the sar s those given in the Vāyaviya-saṁhitā.[4] In the Veṅkaṭeśvara Pr edition the Vāyaviya-saṁhitā contains a few additional verses v h state that this extensive *'Śaiva'* Purāṇa of one lac of verses wa bridged by Vyāsa into a much shorter work of 24,000 Ślokas l seven Saṁhitās, viz., Vidyeśvara, Rudra, Śata-rudra, Koṭi-ru , Umā, Kailāsa and Vāyaviya.[5] So, the text of the *Śaiva-purāṇa*, presen-

3. Vāyaviya-saṁhitā (Veṅkaṭeśvara ed.) i. 1. 49-. These verses are the same as Vāyaviya-saṁhi . 1. 44-51 of the Vaṅgavāsī edition of the *Śiva-pu* The latter edition wrongly reads the last thre rses as follows :

शतरुद्रं दश प्रोक्तं कोटिरुद्रं तथैव च ।
सहस्रकोटिरुद्राख्यं दशसाहस्रकं तथा ।।
यदेतद् वायुना प्रोक्त चतुःसाहस्रमीरितम् ।
तथा पञ्चसहस्रं तु यदेतद् धर्मनामकम् ।।
तदेवं लक्षमुद्दिष्टं शैवं शाखाविभेदतः ।

It should be noted that the extents of the Śata ra and other Saṁhitās, as given in these verses, woul ake the total number of verses of the *Śiva-purāṇa* exce ne lac by two thousands.

4. See Vidyeśvara-saṁhitā (Veṅkaṭ ed.) 2. 48- These verses do not occur in the Vaṅgavāsī Press ed .

5. Vāyaviya-saṁhitā (Veṅkaṭ. ed.) i. 1. 57b- ee also Vidyeśvara-saṁhitā (Veṅkaṭ. ed.). 2. 56-61.

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ted in the Veṅkaṭeśvara Press edition, is said to be an abridgment of a much more extensive work bearing the same title.

Besides the Saṁhitās mentioned above, there are a few more which are ascribed to the *Śiva-purāṇa*. These are the Īśāna-saṁhitā[6] Īśvara-saṁhitā,[7] Sūrya-saṁhitā[8], Tīrtha-kṣetra-māhātmya-saṁhitā[9] and so on. The Mānavī Saṁhitā,[10] which also claims to belong to the *Śiva-purāṇa*, is most probably a work of Bengal. In addition to these, there is a '*Śiva-purāṇa*' preserved in Bengal Mss. in two Khaṇḍas, of which the second is absolutely a new work. But after we proceed to examine the present *Śiva-purāṇa* and deal with the various problems connected with it, we should decide whether this work is to be regarded as a Mahāpurāṇa or as an Upa-purāṇa.[11]

Of the numerous lists of 'eighteen Upa-purāṇas'[12] occurring in different works there is only one (contained in the *Devī-bhāgavata*[13]) which includes the name of the '*Śiva*'; and in his commentary on the Dharma-saṁhitā of the present *Śiva-purāṇa* Gaṅgādhara quotes from '*Padma-Purāṇa*', chapter 19' a line which includes

6. Shastri, *ABS Cat.*, V, No. 3551, p. 299. P. P. S. Sastri, *Descriptive Catalogue of the Sanskrit Mss. in the Tanjore Mahāraja Serfoji's Sarasvatī Mahāl Library, Tanjore*, (hereinafter refered to as 'P. P. S. Sastri, *Tanjore Cat.*'), XV, Nos. 9703-4, pp. 6788-92.
7. Shastri, *ABS Cat.*, V, No. 3558, p. 305.
8. P. P. S. Sastri, *Tanjore Cat.*, XV, p. 6813, No. 9733.
9. *Ibid.*, XV, No. 9701, pp. 8785-87; No. 9705, pp. 6793-94.
10. Shastri, *ASB Cat.*, V. pp. 268-270, No. 3542 (written in Bengali script).
11. For discussion of this question *see* also R. C. Hazra, *Purāṇic Records on Hindu Rites and Customs*, pp. 13-15, and A. D. Pusalkar in the *Journal of the University of Bombay*, Vol. X, pp. 148-155.
12. For a number of such lists see my article on 'The Upa-purāṇas' published in *Annals of the Bhandarkar Oriental Research Institute*, XXI, 1939-40, pp. 38-62. For a few more lists *see* also Gopāla-dāsa's *Bhakti-ratnākara* (R. L. Mitra, *Notices of Sanskrit Mss.*, IX, No. 2918, p. 32), the *Vindhya-māhātmya*, chapter 4 (Shastri, *ASB Cat.*, V. Nos. 4086 and 4087, Mss. Nos. 8091 and 538 respectively, pp. 745-7), the *Kaivalya-ratna* (Shastri, *ASB Cat.*, V. pp. 539-40, No. 3866, Ms. No. 8870), the *Padma-purāṇa* (Ānandāśrama edition) IV (Pātāla khaṇḍa) 111. 95-98.
13. *See Devī-bhāgavata* (ed. Saṁskṛta Pustakālaya Benares), I. 3. 13.

the '*Śaiva*', '*Ādi-purāṇa*' and '*Devi-bhāgavata*' among the U rā-ṇas[14]. On the other hand, the name of a '*Śaiva*' Purāṇ urs in place of the '*Vāyavīya*' in the majority of the lists of en Mahāpurāṇas.[15] So, like Mitra Miśra, Śrīdhara Svāmi ra-siṁha Vājapeyin, Gaṅgādhara, the author of the *Bṛha na-purāṇa*, and others,[16] we are liable to be led to the belief is the present *Śiva-purāṇa*, and not the *Vāyavīya*, which is hā-purāṇa. But a thorough examination of these two Purāṇic as well as of a few others makes us give our verdict in favou the *Vāyavīya* (i.e. *Vāyu-purāṇa*). According to the *Mats ṇa* (Vaṅgavāsī ed. 53.18), *Agni-purāṇa* (Vaṅgavāsī ed. 272.4-5) *la-purāṇa* (Veṅkaṭeśvara Press ed., Prabhāsa-khaṇḍa i.2.3 nd Revā-khaṇḍa 1.33-34), *Nāradīya-purāṇa* (Veṅkaṭ. ed. I.9 *ra-purāṇa* (Ānandāśrama Press ed., 9.7), *Revā-māhātmya*[17], he fourth Mahā-purāṇa is the '*Vāyavīya*'. The *Devī-bhāgavata* he *Bṛhad-dharma-purāṇa* also include a '*Vāyavīya*' in their of eighteen principal Purāṇas. The characteristics of the ' ya'

14. Shatri, *ASB Cat.*, V, p. 28[illegible].....*kiṁ tv asyo a-tvam eva pādme ekonaviṁśe' dhyāye upapurāṇeṣu 'śai li-purāṇaṁ ca devī-bhāgavataṁ tathā' iti pariganānād iti ...*
15 For the names of the works containing these ee Hazra, *Purāṇic Records on Hindu Rites and Custom* 3, footnote 13.
16 Mitra Miśra recognises the *Śaiva* as a Mahā a, saying : "*yā' pi viṣṇu-purāṇe brahmāṇḍam ādāya a-tyāgena, yā ca brahmavaivarte vāyavīyam upādāya br a-purāṇa-parityāgena aṣṭādaśa-saṁkhyā uktā, sā kalp na vyavasthāpanīyā.*" *See Vīramitrodaya* (ed. Chow ba Sanskrit Series, Benares), Paribhāṣā-prakāśa, p.
In his commentary on *Bhāgavata-purāṇa* XII.13 ri-dhara Svāmin explains the word *śaivaka* as '*Śiva-*.
Narasiṁha Vājapeyin regards the '*Śaiva*' as ā-purāṇa and includes the '*Vāyu purāṇa*' among t a-purāṇas. *See Nityācāra-pradīpa* (ed. Bibliotheca), p. 19—*yac ca vāyu-purāṇa-devī-purāṇ-ādi tad apy eteṣu a-tam.* (*eteṣu—upapurāneṣu*).
For Gangādhara's views expressed in his com ry on the Dharma-saṁhitā of the *Śiva-purāṇa*, *see* i, ASB *Cat.*, V, No. 3550, pp. 288ff.
The *Bṛhad-dharma-purāṇa* (ed. Vaṅgavāsī s, Calcutta, I.25.20-22) names the '*Śaiva*', '*Vāyavī* id '*Brahmāṇḍa*' among the Mahāpurāṇas.
17. Th. Aufrecht, *Catalogus Codicum Manuscriptorum S i-corum Bibliothecae Bodleianae* (hereinafter referre as

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Mahāpurāṇa, as given in the *Matsya-purāṇa*, *Agni-purāṇa*, *Skanda-purāṇa*, *Saura-purāṇa*, *Nāradīya-purāṇa* and *Revā-māhātmya*[18], are the following : (i) The '*Vāyavīya*' has Vāyu as the original speaker; (ii) it is connected with the Śveta-kalpa; (iii) it deals 'elaborately' with the five Purāṇic topic (*Sarga*, *pratisarga*, etc.) as well as with various other matters, viz., different kinds of *dharma*, glorification of Rudra (Śiva), story of the killing of Gayāsura, praise of the different months especially Māgha, *dāna-dharma*, *rāja-dharma* *ratas* and so on; (iv) it consists of two parts, of which the second deals with the glorification of the river Revā as well as of the holy places situated on her banks; and (v) it has 24,000 verses[19]. If we apply these characteristic to the present *Śivapurāṇa*, we find that this work can hardly have any claim to the position of the fourth Mahāpurāṇa. Although it deals with the praise of Śiva and has chapters on dāna, *vrata*, etc., does not satisfy the other conditions. None of its Saṁhitās, except the Vāyavīya, is proclaimed by Vāyu, and this Vāyavīya-saṁhitā also does not occupy the first place among its Saṁhitās. So, the entire *Śiva-purāṇa* cannot be called 'Vāyavīya' or 'Vāyu-prokta'. Only a few Saṁhitās (such as the Vāyavīya and the Jñāna) of the present *Śiva-purāṇa* are connected with the Śveta-kalpa[20], and not all. Hence the connection of the entire Purāṇa with Śveta-kalpa is absurd. Although *sarga*, *pratisarga* and *manvantara* have been treated of rather imperfectly in the *Śiva-purāṇa*, very little has been said on *vaṁśa* and *vaṁśānucarita*; and there is no chapter on the story of Gayāsura or the praise of the different months, especially Māgha. The entire *Śiva-purāṇa*, as we have already seen, is said to consist of twelve or seven Saṁhitās, and it is the Vāyavīya-saṁhitā, and not the entire *Śiva-purāṇa*,

18. *Matsya-p.* 53.18; *Agni-p.* 272.4b-5a; *Skanda-p*, VII (Prabhāsa-khaṇḍa). i. 2.35-36 (the reading '*Śruta-kalpa*' is obviously a mistake for '*Śveta-kalpa*'); *Skanda-p* V. iii. (Revā-khaṇḍa). 1.33-34a; *Saura-p.* 9. 7b; *Nāradīya-p.* 1.95.1-16; *Revā-māhātmya* (Aufrecht, *Bodleian Cat.*, p. 65, and Shastri, *ASB Cat.*, V, p. 312), chap. 1, verses 32-33a.

19. It is only the *Agni-p.* which says that the '*Vāyavīya*' is composed of 14,000 verses.

20. For mention of the Śveta-kalpa *see* *Śiva-p.* I (Jñāna-saṁhitā). 2.74, and V (Vāyavīya-saṁhitā). i. 4.3, and ii. 1.25.

which is divided into two parts. According to some Mss[21], the *Śivapurāṇa* consists of two Khaṇḍas, the first of which has Vyāsa as the hearer and is the same as the present Sanatkumāra-saṁhitā, and the second is called Uttara-khaṇḍa, which is different from the Uttara-bhāga of the Vāyavīya-saṁhitā. But this mode of division is not at all acceptable, because it gives neither Vāyu as the speaker nor '24,000 verses' as the extent of the *Śivapurāṇa*. In the present *Śiva-purāṇa* there is no section on the praise of the Revā, nor do the available Mss. of the Revā-māhātmya attach themselves to the *Śiva-purāṇa*. In giving the names and extents of its different Saṁhitās the *Śiva-purāṇa* expressly says that the Vāyavīya-saṁhitā consists of 4,000 verses only and that the abridged *Śiva-purāṇa* of Seven Saṁhitās is composed of 24,000 verses.

But very different is the case with the present *Vāyu-purāṇa*, which contains almost all the characteristics mentioned above. Thus, it has Vāyu as the original speaker, and its division into four Pādas (viz., Prakriyā, Anuṣaṅga, Upodghāta and Upasaṁhāra) and its detailed and elaborate treatment of the five topics (*sarga*, *pratisarga*, etc.) amply testify to its early origin. It praises Śiva, deals with *dharma* (duties), donation, etc., and has a few chapters on Gayā-māhātmya in which the story of Gayāsura has been narrated. Although it contains no chapter on the praise of the month of Māgha, there are Mss. of a Māgha-māhātmya (of 30

21. Haraprasad Shastri, *Notices of Sanskrit Mss.*, IV, pp. 220-3, Nos. 298-299.
Among the introductory verses of the Pūrva-khaṇḍa, the following lines occur :—

मुनिभिर्नैमिषारण्ये पृष्टः सूतः पुराणवित् ।
पुराणं मुक्तिदं शैवं प्रवक्तुमुपचक्रमे ॥
यः पूर्वभागे श्रोतृत्वं प्राप्य ज्ञाननिधिर्मुनिः ।
उत्तरे वक्तृतां याति पाराशर्यं नतोऽस्मि तम् ॥

That this Pūrva-khaṇḍa is nothing but the present Sanatkumāra-saṁhitā, is shown by its contents as well as its concluding verses given by Shastri.
See also Shastri, *ASB Cat.*, V, No. 3543, pp. 271-5; Dacca University Ms. No. 286; and so on.

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chapters) which claims to belong to the '*Vāyu-purāṇa*'.[22] As to the connection of this Purāṇa with the Śveta-kalpa, it can be said that there are several indications in the *Vāyu-purāṇa* itself which tend to show that it is concerned with the Varāha-kalpa[23] which is the same as the Śveta-kalpa.[24] In some of the Mss. of the Gayā-māhātmya also, the *Vāyu-purāṇa* is connected with the Śveta-vārāha-kalpa'.[25] Moreover, the *Nāradīya-purāṇa*, whose list of contents of the '*Vāyavīya*' Purāṇa agrees very much with those of the present *Vāyu-purāṇa* but not in any appreciable degree with those of the *Śiva*, also speaks of the connection of the *Vāyavīya* with the Śveta-kalpa. The statement made by the *Nāradīya-purāṇa* and the *Revā-māhātmya* that the *Vāyavīya* consists of two parts and that the second part deals with the praise of the river Revā, is supported by some of the Mss. of the *Vāyu-purāṇa* in which the Revā-māhātmya is said to form the latter half.[26] The division of

22. For instance, *see* J. Eggeling, *Descriptive Catalogue of the Sanskrit Mss. in the Library of the India Office* (hereinafter referred to as 'Eggeling, *Ind. Off. Cat.*'), VI, pp. 1304-5, No. 3598; Shastri, *ASB Cat.*, V, pp. 313-4, No. 3571; P.P.S. Sastri, *Tanjore Cat.*, XV, pp. 6829-30, Nos. 9760-66.

23. *See Vāyu-purāṇa* 6.11 and 13; 7.5; and 21.12 and 23.

24. *Vāyu-p.* 6.13; and 23.63ff and 114ff.

25. *See*, for instance, Aufrecht, *Bodleian Cat.*, No. 117, p. 67 (*iti śrī-vāyu-purāṇe śrī-śvetavārāha-kalpe gayā-māhātmye.....*), Shastri, *ASB Cat.*, V, pp. 308-310, Nos. 3565-67 (*iti śrī-vāyu-purāṇe śveta-vārāha-kalpe gayā-māhātmye.....*); Hrishikesh Shastri and Śivachandra Gui, *Descriptive Catalogue of Sanskrit Mss. in the Library of the Calcutta Sanskrit College* (hereinafter referred to as 'Shastri and Gui, *Calcutta Sanskrit College Cat.*'), IV, pp. 20-21, No. 25; A. B. Keith, *Catalogue of the Sanskrit and Prakrit Mss. in the Library of the India Office* (hereinafter referred to as 'Keith, *Ind. Off. Cat.*'), II. ii, No. 6819, p. 995; and so on.

26. *See* Ms. No. 41B18 of the *Vāyu-p.* preserved in the Adyar Library. The colophon of this Ms. runs as follows :— *iti śrī-mahāpurāṇe vāyu-prokte dvādaśa-sāhasryām saṁhitāyāṁ samāptam brahmāṇḍāvartam.....samāptaṁ vāyu-purāṇa-pūrvārdham|ataḥ paraṁ revā-māhātmyaṁ bhaviṣyati.*

See also Eggeling, *Ind. Off. Cat.*, VI, pp. 1302-4, Nos. 3595-96, in the colophons of which the Revā-māhātmya professes to belong to the 'Uttara-khaṇḍa' of the *Vāyu-purāṇa.*

the *Vāyu-purāṇa*, in some of its Mss.[27] as well as in the Bibliothec Indica and Veṅkaṭeśvara Press editions, into two Khaṇḍas (c Kāṇḍas), the first of which ends with the Anuṣaṅga-pāda, nee not be taken seriously, because this division is not universal an is consequently not found in all the Mss. of the *Vāyu-purāṇa.* A a matter of fact, the *Vāyu-purāṇa*, consisting of four Pādas, i divided into two parts in two different ways. According to one the first part consists of the Prakriyā-pāda and Anuṣaṅga-pād (i.e. of the first 64 or 65 chapters of the Ānandāśrama edition of the *Vāyu-purāṇa*),[28] and the sccond part, of the rest (including Gayā-māhātmya,[29] Revā-māhātmya, Māgha-māhātmya, etc.). According to the other method of division, the entire *Vāyu-purāṇa* ending with the chapters on Gayā-Māhātmya (as found in he printed editions), is taken to form the first part, and the Revā-māhātmya and other tracts constitute the second part. It is certainly this second mode of division that is referred to in the *Nāradīya-purāṇa.* As regards the extent of the *Vāyu-purāṇa,* all the above-mentioned sources, except the *Agni-purāṇa*, concur in holding that it consists of 24,000 verses. But in the body of its text[30] as well as in the colophons of many of its Mss. (which exclude the nine chapters on Vyāsasaṁśayāpanodana and Gayā-māhātmya of the Ānandāśrama Press edition), the *Vāyu-purāṇa* claims to have 12,000 verses.[31] So, for the remaining 12,000

27. *See* Eggeling, *Ind. Off. Cat.*, VI, pp. 1299-1301, Nos. 3587-89.

28. For instance, in the Ānandāśrama edition the Anuṣaṅga-pāda ends with chap. 6 · and the Upodghāta-pāda begins with chap. 65 (which deals with 'prajāpati-vaṁśānukīrtana'), but in the Bibliotheca Indica and Veṅkaṭeśvara Press editions as well as in the India Office Ms No. 1869 (for which *see* Eggeling, *Ind. Off. Cat.* VI, p. 1299, No. 3587), the Anuṣaṅga-pāda ends with the chapter on Prajāpati-vaṁśānukīrtana, i.e., with chap. 65 of the Ānandāśrama Press edition.

29. It is for this reason that in some Mss. the Gayā-māhātmya claims to belong to the 'Uttarakhaṇḍa' of the *VāyuPurāṇa.*—*See*, for instance, Eggeling, *Ind. Off. Cat.*, VI, p. 1301, No. 3592.

30. *Vāyu-p.* 32.66—*evaṁ dvādaśa-sāhàsraṁ purāṇaṁ kavayo viduḥ.*

31. *See* Eggeling, *Ind. Off. Cat.*, VI, pp. 1299-1301, Nos. 3587-89; Ms. No. 41B18 of the *Vāyu-p.* in the Adyar Library; Keith, *Ind. Off. Cat.*, II. ii, No. 6817, p. 994; and so on.

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verses we are to look up to the Gayā-māhātmya, Revā-māhātmya, Māgha-māhātmya, etc. which claim to form parts of the *Vāyu-purāṇa*.

In view of the facts stated above we can safely conclude that it is the *Vāyu-purāṇa* which is the same as the '*Vāyavīya*' Mahāpurāṇa and that the present *Śiva-purāṇa* is merely an Upa-purāṇa. As a matter of fact, the *Śiva* is styled 'Upa-purāṇa' in the colophons of its Mss.[32] The occurrence of the name 'Śaiva' for 'Vāyavīya' in many of the lists of eighteen Mahā-purāṇas is satisfactorily explained by the Revā-māhātmya and the Revā-khaṇḍa saying: "The fourth (Purāṇa), declared by Vāyu, is known as *Vāyavīya*. It is also called *Śaiva* on account of its connection with (i. e. treatment of) Śiva-bhakti"[33] In point of age also the *Vāyu purāṇa* has a much better claim to the status of a Māhāpuraṇa. It seems to be known to the *Mahābhārata* which speaks of a 'Purāṇa proclaimed by Vāyu'[34]; the *Hari-vaṁśa* (ed. Vaṅgavāsī Press. Calcutta, 1.7.13 and 25) refers to 'Vāyu' as an authority; Bāṇabhaṭṭa amply testifies to the great popularity of the 'Purāṇa proclaimed by Vāyu' in his time[35], and Alberūnī repeatedly names and draws upon the *Vāyu-purāṇa* in his account

32. For instance, *see* P. P. S. Sastri, *Tanjore Cat*, XV, No. 9694, p. 6780 (*ity ādi-śivopapurāṇe sanatkumāra-saṁhitāyām .....*), and Shastri, *ASB Cat.*, V, No. 3558, p. 305 (*iti śrī-śaivopapurāṇe.....*).

33. चतुर्थं वायुना प्रोक्तं वायवीयमिति स्मृतम् ।
शिवभक्तिसमायोगाच् शैवं तच्चापराख्यया ॥
Skanda-p. iii (Revā-khaṇḍa). 1.33; Revā-māhātmya, chap. 1, verse 32 (Aufrecht, *Bodleian Catalogue*, p. 65. Also Shastri, *ASB Cat.*, V, p. 312).

34. Mahābhārata III. 191. 16—
एतत्ते सर्वमाख्यातमतीतानागतं मया ।
वायुप्रोक्तमनुस्मृत्य पुराणमृषिसंस्तुतम् ॥

35. Harṣacarita, Ucchvāsa 3.... पुस्तकवाचकः सुदृष्टिः····गीत्या पवमानप्रोक्तं पुराणं पपाठ तस्मिंश्च····पठति सुदृष्टौ नातिदूरवृति बन्दी सूचीवांस्तारमधुरेण गीतिध्वनिम् अनुवर्तमानः स्वरेणेदम् आर्यायुगम् अपठत्—
तदपि मुनिगीतमतिपृथु तदपि जगद्व्यापि पवनं तदपि ।
हर्षचरितादभिन्नं प्रतिभाति हि मे पुराणमिदम् ॥
Kādambarī (Nirṇaya Sāgara Press ed.) p. 81. *yatra ca mahābhārate śakuni-vadhaḥ, purāṇe vāyu-pralapitam.....*

of India[36]. On the other hand, the present *Śiva-purāṇa*, refers to the *Vāyu-purāṇa* on more occasions than one and large number of chapters borrowed from it, is a much later having very little of the character of a Mahāpurāṇa. sectarian Upa-purāṇa and consists of parts written by di hands in different climes and times. The testimony Nibandha-writers also does not go in favour of the identity *Śiva-purāṇa* with the '*Vāyavīya*'. None of these authorities have drawn upon the *Vāyu* and the *Śiva-purāṇa*, has been fou make any confusion between these two works. The verses asc to the '*Vāyavīya*' or '*Vāyu-purāṇa*' in their works are, in majority of cases, found only in the present *Vāyu* but not i *Śiva*, and those quoted from the '*Śaiva*' or '*Śiva-purāṇa*' are s times traceable in the present *Śiva-purāṇa* but never in the That the *Vāyu-purāṇa* was much more important and authorit in the eyes of at least the Nibandhakāras, is shown by the fact almost all of them quote verses from it, whereas the *Śiva-purā* drawn upon by only a few. It should be mentioned here tha Smṛti-writer earlier than Vallālasena is found to refer to or upon the present *Śiva-purāṇa*. According to Colonel Kennedy the *Śiva-purāṇa* was considered to be an Upa-purā the west of India.

It has already been said that the Vaṅgavāsī edition of *Śiva-purāṇa* consists of six Saṁhitās including the Jñāna-sam and the Sanatkumāra-saṁhitā. As in the lists of the twelv seven Saṁhitās of the *Śiva-purāṇa* there is no mention of Jñāna and the Sanatkumāra-saṁhitā, the question naturally a as to how these two Saṁhitās can belong to the *Śiva-purāṇa*. A solution, a commentator on the Sanatkumāra-saṁhitā indent the Jñāna-saṁhitā with the Rudra-saṁhitā saying that it is Rudra-saṁhitā which has been instructed to the sages in a sho form under the title 'Jñāna-saṁhita'. As regards the Sanatkumā saṁhitā he says that this saṁhitā also must be a form of

36. *See* Sachau, *Alberūni's India*, I, pp. 41, 168, 194, 230, 2 232, 234, 239, 241, 248, 251-2, 257, 258 and so on, references to the *Vāyu-purāṇa*.
Many of these references can be traced in the prese *Vāyu-p. See*, for instance, *Vāyu-p.* chaps. 34-35.

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Bhauma, Mātṛ or some other Saṁhitā under a different title.[37] This view of the commentator seems to be based on the fact that many of the verses of the Jñāna-saṁhitā lie scattered in the much elaborate Rudra-saṁhitā[38]. In one of its Mss, the Jñāna-saṁhitā is called Rudraikādaśa-asaṁhitā[39] but the latter is most probably a different work.

The *Śiva-purāṇa*, as we have it in the printed form, is a voluminous work covering 1325 pages in the Vaṅgavāsī Press edition and 976 pages in the Veṅkaṭeśvara edition. As these two editions have only three Saṁhitās (viz., Vidyeśvara, Kailāsa and Vāyavīya) common to them, the *Śiva-purāṇa* practically covers more than 1500 printed pages. In order to explain the origin and growth of this voluminous work we shall briefly examine its Saṁhitās below. It will be interesting to note here that these Saṁhitās invariably call themselves '*Śiva-purāṇa*' in the body of their texts and that it is only in the chapter-colophons that they are styled Saṁhitās of the *Śiva-purāṇa*.

1. Jnāna-saṁhitā[40]

This part (consisting of 78 chapters) begins with salutations to Śaṁbhu, Śiva Gaṇādhīśa and Nṛsiṁha, and in it Sūta reproduces to the sages of the Naimiṣa forest what Brahmā said to

37. Shastri, ASB *Cat.*, V, No. p. 277 .... रुद्रसंहितैव तत्रभगवता ज्ञानसंहितानाम्ना संक्षिप्येह लोके ब्रह्मर्षिभ्य उपदिष्टेति कल्पना युक्ता''''एवं सनत्कुमारसंहिताया अपि भौमसंहिता-मातृसंहितादेः कस्यचित् संहिताविशेषस्यैव नामान्तरेण ···· शिवमहापुराणे कथनमिति कल्पनायां सर्वं समञ्जसम् ।

38. Compare, for instance, Jñāna-saṁhitā, chaps. I (verses 1, 3, 4a, 4b-6, 7–11a, 11b–12a), 2 (verses 1a, 2, 3a, 3b, 4–7, 10b, 11, 12, 13b, 14), etc. with Rudra-saṁhitā, I, chaps. 1 (verses 4, 5, 7a, 8–10a, 11–16a, 19bā20a, 21a, 26), 2 (verse 1a), 5 (verses 2a, 21–24, 33a 34a, 35), 6 (verses 1a 2a, 3), and so on.

39. Shastri, *ASB Cat.*, V. pp. 254-7, No. 3533.

40. For Mss. of this Saṁhitā *see*.
   (1) Eggeling. *Ind. Off. Cat.*, VI, pp. 1311-12, Nos. 3611-15. [In these Mss. the work consists of 75 (or 76) chapters'. Eggeling suspects this work to correspond to the Uttara-bhāga of the Rudra-saṁhitā].
   (2) R. L. Mitra, *Notices of Sans. Mss.*, I, pp. 66-67, No. 123.

Nārada on the glory of Śiva, who, in his supreme state, is th[illegible]e as Para Brahma. He is one whom neither words can exp[illegible]r mind can conceive. He is said to be symbolised by the [illegible]e 'om' and is consequently called 'Ekākṣara'. From Śiva [illegible]ī (*icchā*) originates Prakṛti, from whom, again, are born B[illegible], Viṣṇu, Lakṣmī, Kālī and others who are *saguṇa*. But Rudr[illegible] born of Prakṛti. It is Śiva himself who comes out of Bra[illegible]s Rudra. Although this Rudra is really beyond the guṇas [illegible]s taken to be Tāmasa and unlike Brahmā and others he [illegible]y enters into Śiva and is not subjected to annihilation (*laya*). [illegible]s Śiva, though himself *arūpa* and *nirguṇa*, appears to be *sagu*[illegible]l to have various forms by coming in contact with Prakṛti ([illegible]- *saṁyogāt*). But in his apparently formal state he remains [illegible]- ded and knows no change or bondage.

Although, like other Purāṇic work, this Jñāna-saṁhi[illegible], makes a wise compromise between the principles of Sāṁkh[illegible]l Vedānta in explaining the nature of the deity and the pro[illegible]' evolution of the universe, it adds special importance to the A[illegible] philosophy of the Vedānta. It says, "Difference of ideas is [illegible]d among the different systems of philosophy, but the Vedāntin[illegible] always advocated the Advaita system. (They say that) a *jīv*[illegible], is nothing but a part (*aṁśa*) of the Supreme Being, disting[illegible] between himself and others under the influence of avid[illegible]l becomes Śiva by being freed from it"[41] According t[illegible] Saṁhitā, it is *ahaṁkāra* which is the cause of *jīvatva*, and th[illegible] becqmes Śiva himself as soon as his *ahaṁkāra* leaves him.

As regards the method of realisation of Śiva, the [illegible] saṁhitā says that Śiva, being himself *nirguṇa* and *arūpa* and [illegible] quently not easily comprehensible, assumes the form of Ru[illegible] the good of the world and for facilitating meditation. This

(3) Shastri, *ASB Cat.*, V, p. 248, No. 3529 (cont[illegible] 76 chapters), and pp. 254-7, No. 3533(called R[illegible] kādaśa-saṁhitā in this Ms. and containi[illegible] chapters).
(4) Mitra, *Bikaner Cat.*, p. No. 456.
(5) Aufrecht, *Bodleian Cat.*, pp. 63-64, No. 113 (c[illegible] ing 75 chapters).
(6) Stein, *Jammu Cat.*, p. 215, 3554.

41. *See* chap. 78, verses 7-9.

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is five-faced (*pañcavaktra*), three-eyed (*tri-netra*)[42] and ten-handed (*daśa-bhuja*), has matted hair and a camphor-white complexion, wears a tiger-skin and an elephant-skin as his upper and lower garments respectively, carries a skull, a *ḍamaru* and the *pināka* in his hands, has his body encircled by Vāsuki and other snakes, and is attended by the eight Siddhis.[43] He is the lord of Satī and Pārvatī and lives in Kailāsa, whence he is asked by his devotees to come down and accept their worship.[44] The best way of worshipping this Rudra is in a *liṅga*[45], which may be either *bāhya* (external) or *ābhyantara* (internal). The *bāhya* liṅga, which is *sthūla* (gross or elemental), may be made of gold, silver or gems but preferably of mud, and it is meant for those who are '*karma-yajña-rata*' and require a step to the realisation of the *ābhyāntara liṅga* which is *sūkṣma* (subtle) and which can be realised only by those who are possessed of '*jñāna*'. A person having '*vijñāna*' does not require any image (*pratimā* or *liṅga*), which is meant only for those who are '*vijñāna-hīna*', and latter are to worship images until they attain '*vijñāna*' which makes them realise Śiva as the only reality and the world as unreal.

The Jñāna-saṁhitā lays special stress on '*avyabhicāriṇī bhakti*' (unswerving devotion) and says that association with the good (*sat-saṁgati*) helps one to have a worthy preceptor (*sad-guru*), a good preceptor engages one in the work of worshipping deities, such worship creates unswerving devotion, which, again, leads to *jñāna*, and *jñāna* produces *vijñāna* which removes all sense of difference or duality (*bheda, dvandva*).[46] Of *karma-yajña, tapo-yajña, japa-yajña* and *dhyāna-yajña* the Jñāna-saṁhitā regards the last one as the best and takes it to be creative of jñāna (*jñānasya sādhanam*). But one cannot realise Brahma until one has *vijñāna*.

Although this Saṁhitā looks Rudra as the highest god who worships none but is worshipped by Brahmā, Viṣṇu and others, it

42. Śiva is 'three-eyed' with respect to each of his faces. So he has fifteen eyes in all.
43. For description of Rudra *see* Jñāna-saṁhitā 3.17-19, 7.45 16.72-74, 27.57-60, and 67.25ff.
44. Cf. Jñāna-saṁhitā 68.23.
45. Jñāna-saṁhitā 4.10, 4.63-64, 25.21, and so on.
46. *Ibid.*, 4.33, 8.18, etc.; 26.35-42.

prescribes Pañcāyatanapūjā saying that a devotee is free to worship either the Pañcāyatana with Śiva (i. e., Rudra) as the central deity (*mūla*) or only Śiva who is the source of all. It adds that by such worship one can attain *mukti*, which is of four kinds, viz., *sārūpya, sālokya, sāmnidhya* and *sāyujya*. It calls the Śiva-worshippers 'Śaivas' and not 'Pāśupatas'; and the name 'Paśupati' for Śiva occurs only four times in chap. 68 and once in chap. 71. Although it speaks of five kinds of *mantra*, it chiefly prescribes the sectarian *mantra* '*namaḥ śivāya*'.

Śaivism; as found in the Jñāna-saṁhitā, is highly tolerant of other religious systems except the heresies, and has special inclination towards Vaiṣṇavism (both Pāñcarātra and Bhāgavata). It recognises Viṣṇu as the soul of the universe and prescribes Viṣṇu-dhyāna as one of the morning duties of the Śiva-worshippers.[47] In this *Saṁhitā* Śiva is made to say, "Viṣṇu resides in my heart and I Viṣṇu's, and I like one who does not distinguish between us'[48], and "I shall throw into the hell (O Viṣṇu), after thoroughly reducing all his merits to ashes, the man who, being a devotee of mine, denounce the (Viṣṇu)".[49] It prescribes to the Śiva-worshippers five kinds of Tilaka marks, viz,, Tripuṇḍra, Ūrdhva-puṇḍra, Ardhacandra, Vaṁśa-patra-sadṛśa and Pārijāta-sadṛśa, expecially the first two and says that the Ūrdhva-paṇḍra and Vaṁśa-patrākṛti Tilakas are specially meant for the Vaiṣṇavas (chap. 27, verses 24ff).

The Jñāna-saṁhitā looks upon the Vedas as the highest authorities in all matters philosophical, ritualistic or otherwise. It claims to be '*caturvedaiḥ saṁmatam*, (78.59), describes Śiva as *ṛgyajuḥ-sāmarūpī*' (4.16), and says that it is Śiva who imparted the Vedas to Viṣṇu (4.2.4). It prescribes the use of Vedic *mantras* in Śiva-worship, directs the citation of the Śatarudrīya section of the *Yajurveda* on particular occasions, and ordains that Śiva is to be worshipped according to the '*Veda-mārga*' (8.5). It recognises the Vedic caste system and urges people to do the duties enjoined on them by their caste (26.7). But in spite of its high regard for the Vedas, it does not ignore the Āgamas (i. e., Tantras). On the

47. Jñāna-saṁhitā 5, 42-55, 6.1-2; 7.29-31, 27. 2-3.
48. *Ibid.*, 4.62, 5.17.

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other hand, it recognises these works as authorities in ritualistic matter to a certain extent (29.69, 72.33), describes Śiva as '*sakalāgama--pāraga*' (71.62), imbibe Śākta ideas, and prescibes the use of Āgamic *mantras* in some cases (29.69) and the performance of *bhūtaśuddhi*, *nyāsa*, *mudrā*, etc., during Śiva-worship (chaps 3, 7 and 27). So, the Jñāna-saṁhitā must have been written by those followers of Āgamic Śaivism who recognised the Vedas as the highest authorities in all matters and followed the directions of the Āgamas under certain restrictions. It is to be noted here that in spite of its high regard for the Āgamas, the Jñāna-saṁhitā does not recognise the Tantric '*yantra*' as a medium of worship.

We do not know definitely where the Jñāna-saṁhitā was first composed. That it is a non-Bengal work is certain, because none of its Mss., hitherto discovered, is written in Bengali characters. The mention of the holy places and rivers mostly belonging to Northern India, the reference to the wife's right to share with her sons, the property of her deceased husband[50], the repeated use of the word '*mahārāja*' as a term of address even in those cases where the addressee is not a king (4.7, 5.42, 10.45, 31.29, 46.60), and the praise of Kāśī, Narmadā, Tāptī, etc., tends to suggest that it was written in Northern India, most probably at Benares, by one who originally lived somewhere on the bank of the Narmadā.

We shall now try to determine the date of composition of the Jñāna-saṁhitā.

This Saṁhitā is quite familiar with the names of week-days, knows Marusthalī as the stronghold of the Jains,[51] and has a few lines from the *Śvetāśvatara-upaniṣad*. The story of the birth and exploits of Skanda, as given in chapters 10-19, is clearly based on Kālidāsa's *Kumāra-saṁbhava*. In this story the author of the Jñānasaṁhitā not only follows Kālidāsa's work in many of the details (such as the burning of Madana, lamentation of Rati, Śiva's appearance before Pārvatī in the guise of a Brahmacārin and denouncement of himself, and so on) but imitates Kālidāsa's ideas

50. In chap. 39, verses 4-7 it is said that after the death of a Brahmin, his wife divided his property among his two sons and retained a share for herself.

51. *See* Jñāna-saṁhitā 21.17 and 24.63.

and expressions in many places.[52] In describing the ... and eagerness of women to have a glance at Śiva who had as ... an extremely beautiful appearance on the eve of his mar... with Pārvatī, the author of the Jñāna-saṁhitā clearly betrays ... fluence of Kālidāsa's *Raghu-vaṁśa*.[53] In chaps, 63-67 there ... ory which is nothing but a Purāṇic reproduction of that ... in Bhāravi's *Kirātārjunīya*. In these chapters we find not onl... illa who was sent as a spy by Yudhiṣṭhira, the sage Vyāsa ... net the Pāṇḍavas and gave them instructtions, Indra w... ted Arjuna's firmness by appearing in the guise of an extr... old man and arguing with him, and the officer of the K... who quarrelled with Arjuna, but also a good number of ver... ich are based on their parallels in the *Kirātārjunīya*.[54] A co... on

52. Compare, for instance, Jñāna-saṁhitā 11.7 ... *ca marutāṁ vācaḥ kṣamyatāṁ vai prabho tvayā|bhavant... taḥ pūrvaṁ hato 'sau makara-dhvajaḥ||* with *Kumāra... ava* 3.72 etc.); (*krodhaṁ prabho saṁhara saṁhareti*, etc.)... na-saṁhita 11,10. (*kṣaṇa-mātraṁ ratistvatra visaṁjñā ... vat tadā* 11 *bhartṛ-janyam ca yad duḥkhaṁ na jñātam ṛṣis... ||)* with *Kumāra-saṁbhava* 3. 73 (*tīvrābhiṣaṅga-p... ṇa vṛttiṁ*, etc.); Jñāna-saṁhitā 11. 33 (.....*sā par... jā| nininda casvakaṁ rūpam*.....) with *Kumāra-saṁbh... 1* (*nininda rūpaṁ hṛdayena pārvatī*.....); Jñāna... itā 12.3-5 (*sāphalyaṁ caiva dehasya rupasya ca tatha p... .... icchati*), 12.14 (*kutra yāsi tapaḥ kartuṁ devāḥ s... he mama*), 12. 16 (*śarīraṁ komalaṁ vatse tāpas tu ... ṁ mahat*), 12. 19-20 (*hitvābharaṇāny anekāni vastrāṇi ... ini ca| valkalaṁ ca tadā dhūtvā māunjīṁ baddhvā suś... nā hitvā hāraṁ* .....), 12. 21 (*jagāma tapase tatra ... || gaurī-śikhara-nāmāsīt* .....), 12.23-24, 12.25, 1... 3. 14, 14.5-6, 14.9, 14.58, 14.66-67, etc. with *Kum... u-bhava* 5.2, 5.4, 5.8, 5.7, 5.20-23, 5.14, 5.30, 5.3... 0, 5.62, 5.79, 5.83, etc. respectively.

53. Compare, for instance, Jñāna-saṁhitā 18.34-3... n *Raghuvaṁsa* 7, verses 5, 9, 10 and 8 and Jnāna-... ā 19.76 (vyuḍhoraskair vṛṣa-skandhaiḥ, etc., with ... *vaṁśa*, 1.13 व्यूढोरस्को वृषस्कन्धः etc.).

54. Compare, for instance, Jñāna-saṁhitā 63.21, 63.2... 3a, 64.3b-4a. 64.58-59, 64.62, 64-64, 64-66b-67a. ..., etc. with *Kirātārjunīya* 3.6, 3.7, 3-15, 3.11-12, ..., 11-10, 11.34 and 36, 11.69 and 46, 13.6, etc., respec...

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between the Saṁhitā and the present *Liṅga purāṇa* shows that the former has not only utilised the contents of the latter very extensively but has retained a large number of verses from it.[55] Hence the date of this Saṁhitā cannot be placed earlier than 800 A.D. The mention of the Tulasī plant (28.18), the occurrence of Tantric elements, and the references to the contents of Sanatkumāra-saṁhitā and the Uttara-bhāga of the Vāyavīya-saṁhitā (7.21-23, 26,3.4), show that is is to be dated later than 950 A. D. Regarding the lower limit of its date nothing can be said definitely. We do not know a single author who utilises or refers to this Saṁhitā, nor has any early Ms. of it been discovered up to the present time. So, it seems to be a late work.

2. Vidyeśvara-Saṁhitā[56]

Unlike the Jñāna-saṁhitā, this part, which is also named as 'Vighneśa-saṁhitā' and 'Vidyāsāra-saṁhitā' in some of its Mss.[57], deals mainly with the method and praise of Śiva-worship and contains very few stories. It consists of sixteen chapters only and opens with a salutation to the 'five-faced Śaṁkara, lord of Ambikā' and in it Sūta speaks to some sages at Prayāga on a 'Purāṇa containing the essence of the Vedānta' (*vedānta-sāra-sarvasvaṁ purāṇam*). Going to describe the method of realisation of Śiva, this Saṁhitā says that the best type of *sādhana* is by *śravaṇa, kīrtana* and *manana*. But those, who are unable to follow this process, are advised to

55. Jñāna-saṁhitā — *Liṅga-p.*
2.48-51a = 1.17.13-15a and 16a.
2.51a and 52.60a = 1.17.18b and 19.25.
2.62b and 63b-65 = 1.17.33b-36.
2.67a. 66a, and 69b-74a = 1.17.37 and 39-43.
etc. etc.

56. For Mss. of this *Saṁhitā, see*
(1) R. L. Mitra, *Notices of Sans. Mss.* I, p. 66, No. 123 (consisting of 16 chapters; named as 'Vighneśa-saṁhitā' by Mitra; and dated Saṁvat 1924).
(2) Shastri, *ASB Cat.*, V, No. 3530, p. 251 (containing 31 chapters and dated Saṁvat 1936);
(3) P. P. S. Sastri, *Tanjore Cat.*, XV, pp. 6777-79, Nos. 9691-23 (containing 16 chapters. and called '*Vidyā-sāra-saṁhitā*').
It is to be noted that none of these Mss. is written in Bengali script.

57. *See* the immediately pereceding foot-note.

worship the deity in a '*vera*' (image) and preferably in a Śiva, as *niṣkala* Brahma, is to be worshipped with devotion in a *liṅga* with the use of the monosyllabic mantra (om) I are '*mumukṣu*', but in his '*sakala*' state, this deity is to shipped in a '*vera*' with the five-syllabled mantra (*namaḥ śi* the attainment of desired objects in this world and fina at the end.

Although the Vidyeśvara-saṁhitā prescribes the '*liṅg* as well as '*yantra*'[58] as mediums of Śiva-worship, it adds importance to the first and says that a place, which has a of Śiva but no liṅga, can never be called a Śiva-kṣetra (7.4 39). In spite of its imbibing Śākta ideas and recognitio Tantras (8.26), it looks upon the Vedas with the highest reg claims to be a Purāṇa containing the essence of these (*purāṇaṁ veda sārajam*). It recognises the Vedic caste system ges people to do their duties in accordance with the direction Vedas (1.19). So, this Saṁhitā also, like the Jñāna, must be of those followers of Āgamic Śaivism who had high reg everything Vedic. The name 'Paśupati' for Śiva occurs onl in this Saṁhitā (2.5).

A comparison between the Jñāna and the Vidyeśvara-s shows that these two parts must have been written by di persons. The reasons for such conviction are as follows :

(1) The Vidyeśvara-saṁhitā is written in a style very ent from that of the Jñāna-saṁhitā.

(2) The stories of (a) the appearance of the Śiva-li a result of the quarrel between Brahmā and Viṣṇu for supr and (b) Śiva's curse on the Ketaka plant, as given Vidyeśvara-saṁhitā, have innovations not found in the saṁhitā.

(3) The word '*vera*', which occurs in a large numb verses in the Vidyeśvara-saṁhitā, is totally wanting in the saṁhitā.

(4) The Jñāna-saṁhitā speaks of worshipping Śiva in only, but the Vidyeśvara-saṁhitā recognises not only the but also the '*vera*' and the '*ayantra*' as mediums of worship.

58. Vidyeśvara-saṁhitā 8.26 and 16.35-37.

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(5) The Jñāna-saṁhitā prescribes five kinds of *Tilakas* to the Śiva-worshippers, whereas the Vidyeśvara-saṁhitā speaks of only one kind (viz., *Tripuṇḍra*[59]).

(6) The Vidyeśvara-saṁhitā distinguishes between five kinds of '*mukti*'[60] as against four mentioned in the Jñāna-saṁhitā.

(7) In the Vidyeśvara-saṁhitā three Śaiva deities have been recognised, viz., Rudra, Hara (or Maheśa) and Śiva (or Maheśvara), only the last being said to be able to confer '*anugraha*' (i. e. *mukti*); but the Jñāna-saṁhitā distinguishes between two only, viz., Rudra and Śiva.

(8) Unlike the Jñāna-saṁhita, the Vidyeśvara regards Brahmā, Viṣṇu and other gods as 'jīvas'.

As regards its provenance we are in complete darkness. It mentions the names of rivers of both Northern and Southern India with equal zeal.[61] That it is a non-Bengal work, is suggested by the fact that none of its Mss., hitherto discovered, is written in Bengali characters.

This Saṁhitā also, like the previous one, seems to have been writien at a comparatively late date. It has a few verses from the *Śvetāśvatara-upaniṣad*, knows the names of rāśis and week-days, recognises the sanctity of the Tulasī plant (13.2), recommends the Pañcāyatana-pūjā (14.8), and refers to the unpopularity of Brahmā-worship.[62] It has Tāntric elements in its rituals, recognises the *yantra* as a medium of worship, and seems to have known and utilised the Vāyavīya-saṁhitā, with which it has a

59. Vidyeśvara-saṁhitā 11.21, and 16.73ff,

60. *Ibid.*, 7.26-27—
सालोक्यं चैव सामीप्यं सामीप्यं सार्ष्टिरेव च ।
सायुज्यमिति पञ्चैते क्रियादीनां फलं मतम् ॥
For explanation of these terms *see* verses 19-25 of chap. 16.

61. Vidyeśvara-saṁhitā, chap. 10; and 13.4-5.

62. *Ibid.*, 6.9-10. It is stated that Brahmā told a lie that he had seen the upper end of the Śiva-liṅga which had appeared during his quarrel with Viṣṇu. So, Śiva cursed him saying that as he adopted this deceitful means, he would receive no worship and have no festivals.

large number of verses in common.[63] It is, therefore, pr[illegible]ble that this Saṁhitā was written later than 950 A. D. Thi[illegible]ate origin of the Vidyeśvara-saṁhitā seems to be supported [illegible] the fact that none of the quotations, made in the Smṛti works fr[illegible] the the '*Śiva-purāṇa*' or '*Śaiva*', is found to occur in this Saṁhitā.

The Vidyeśvara-saṁhitā, as printed in the Veṅkaṭ[illegible]ara edition of the *Śiva-purāṇa*, contains a few additional chapt[illegible]not occurring in the Vaṅgavāsī edition. These are chaps. 1 (ver[illegible]4b to the end), 2, 3 (verses 1-5), and 19-25. It should be men[illegible]ned here that all these additional chapters are comparativel[illegible]ate additions.

3. Kailāsa-saṁhitā[64]

This part consists of twelve chapters and deals with [illegible]ics mainly theological, philosophical and ritualistic. It takes i[illegible]rm stand on the Advaita philosophy of the Vedānta and [illegible]ys, "*advaita-śaiva-vedo' yaṁ dvaitaṁ na sahate kvacit*" (10.66). It [illegible]ms to be '*vedānta-siddhānta viniścita*' (12.129) and to embody the e[illegible]ice of the eighteen Purāṇas, the Itihāsas, and the Vedas (12.[illegible]-5) and says that a spiritual guide is to be '*vedānta-jñāna-pārag*[illegible]nd the members of the higher three castes are to practise on[illegible]nat *dharma* which is proclaimed by Śruti and Smṛti (8.21). [illegible]he other hand, it looks upon the Āgamas with high regard,[65] e[illegible]its great influence of these works on its theology, philosoph[illegible]nd rituals, recognises the *yantra* as a medium of worship (3[illegible]26; chaps. 4 and 10), and imbibes Śākta ideas to a very great [illegible]nt. According to it Śiva is '*pañca-kṛtya-vidhāyaka*' '*kāla-pañca-v*[illegible]*ha*' and '*pañca-mantra-tanu*'; and it speaks of '*Maheśādi-catu*[illegible]*ha*' (8.18.20; 10.22), perhaps following the doctrine of Vyūha [illegible]the

63. For instance, Vidyeśvara-saṁhitā 1.2.11 = Vāy[illegible]ya-saṁhitā I. 1.4-6a, 9b-10a, 19b; 2.1, 2b-3a, 4a, 25[illegible]7a, 28a, 33a, 34.

64. For Mss. of this Saṁhitā, *see*
(1) Shastri, *ASB Cat.*, V, No. 3530, p. 250 (consis[illegible]of 23 chapters, and dated Saṁvat 1936); pp. 262[illegible]No. 3540 (consisting of 25 chapters, and dated Saṁvat [illegible]5).
(2) Stein, *Jammu Cat.*, p. 215, No. 3557 (kailās[illegible]ṁ-hitāyā upari-bhāgaḥ).

65 For mention of 'Āgama' see Kailāsa-saṁhitā 3.[illegible] In 7.56, Skanda is called '*guhyā-gamavid*'.

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Pāñcarātras, to which it refers on many occasions. It ignores the doctrine of incarnations of Śiva, but betrays the influence of the Pāśupatas on its theology. It calls all creatures '*paśu*' and *Śiva* '*Paśupāti*,' and says on more occasions than one that it is Paśupaṭi who frees all *paśus* from their *pāśa* (bondage).[66] It refers to the views of the 'Śvetāśvatara-śākhins' (10.129), has verses from the *Śvetāśvatara-upaniṣad*, and speaks of eulogising Śiva with the citation of the 'Śatarudrīya' (1.5).

A careful study of the Kailāsa-saṁhitā shows that it is a work of the Purāṇic Vīra Śaivas (who are also called Māheśvaras). The Śiva-worshippers, to whom this Kailāsa-saṁhitā belongs, call their philosophical views 'Śivādvaita' (10.96 and 4) and once-mention themselves as Māheśvaras (10.50).

That this Saṁhitā was written in Southern India, can be little doubted. In chaps. 8ff. Skanda has been called Subrahmaṇya; and the only holy places which this Saṁhitā particularly mentions, are Kanyākumārī, the city of Kālahastī (*Śrī-kālahasti-śailākhya-nagara*), the river Suvarṇamukharī (on the bank of which the city of Kālahastī stands), and a few other places situated not very far from Kālahastī. None of its Mss. is written in Bengali characters.

Unlike the two Saṁhitās already examined, the Kailāsa-saṁhitā betrays a spirit of sectarin rivalry. It expresses its strong antagonistic feeling against the followers of the Dvaita philosophy (10.166), refers to sectarian peculiarities in rituals (11.83, 86), designates all scriptures other than Śaiva as '*paśu-śāstra*' (10.3), and regards the philosophical views expressed in this Saṁhitā as *anyadarśana-saṁtrāsa-janaka*' (10.6). This sectarian spirit as well as other peculiarities found in its theology and philosophy shows that it must have been written by a person different from the authors of the Jñāna and the Videśvara-saṁhitā.

As regards the date of this Saṁhitā, we can only say that it cannot be earlier than 950 AD. It mentions the Tulasī plant (11.99, 12.54), refers to the content of the Sanatkumāra-saṁhitā (12.

66. Kailāsa-saṁhitā 7.75 *vācyaḥ paśupatir devaḥ paśūnāṁ pāśa-mocakaḥ*); and 7.76 (*vācakena samāhūtaḥ paśūn mocayati kṣaṇāt*). *See* also Kailāsa-saṁhitā 6.88, 8.3, 10.3.

120-121), and betrays the influence of Śaṁkarācārya by i... a-
ordinary zeal shown in establishing the Vaidāntika ... It
knows Vasu Gupta's Śiva-sūtras, from which is quotes the ... vo
Sūtras, viz., '*caitanyam ātmā*' and' *jñānaṁ bandhaḥ*'.[67] If v... 6a
and 7 of chap. 8 have been taken from Vidyeśvara-saṁhit... 1
(verses 10-11), and if the explanation of the first two Śiv... as,
as given in the Kailāsa-saṁhitā,[68] are based on Kṣemarā... a-
sūtra-vimarśinī or Bhāskara's *Śiva-sūtra-vārttika*, then the ... sa-
saṁhitā must be dated later than the eleventh century A.

No writer is found to refer to or draw upon this Saṁ...

The Kailāsa-saṁhitā, as found printed in the Ven... ara
edition of the *Śiva-purāṇa*, does not differ substantially ... the
Vaṅgavāsī edition. The additional verses occurring in th... ier
edition do not contain anything important for our purpos...

4. Sanatkumāra-saṁhitā[69]

This is perhaps the earliest of the extant Saṁhi... the
Śiva-purāṇa. Unlike the three Saṁhitās already examine... ens
with a salutation to Īśāna only (and not to Śiva and Śiva ... bā)

67. Kailāsa-saṁhitā 10-125b (*caitanyam ātmeti śiva-... pra-
vartitam*) and 10. 127b (*jñānaṁ bandha itīdaṁ t... yaṁ
sūtram iśituḥ*).

68. *Ibid*, 10.125b-128. Cf. Kṣemarāja's *Śiva-sūtra ... ini*,
pp. 4-10 (on Śiva-sūtra 1).

69. For Mss. of this Saṁhitā, *see*.
(1) Shastri, *ASB Cat.*, V, pp, 271-287, Nos. ... -46.
(All these Mss. are written in *Bengali script*. No ... has
the words "*śiva-purāṇe prathama-khaṇḍaḥ*' on th... gin
of every leaf; and No. 3546 is furnished with a ... en-
tary).
(2) Aufrecht, *Bodleian Cat.*, No. 129 (II), pp. ... (It
is written in *Bengali characters* and called 'Jñān... la'.
The number of its chapters is 56).
(3) Haraprasad Shastri, *Notices of Sans.* Mss. ... 210-
2. No. 237, and IV, pp. 220-222. No. 298. (... ter
Ms., which is deposited at Puri in Orissa, ... self
'Pūrva-khaṇḍa of *Śiva-p.*').
(4) *Adyar Library Cat.*, I. p. 157.
(5) Stein *Jammu Cat.*, p. 215, No. 3552.
(6) Dacca University Mss. Nos. 286 and 40... h of
which are written in Bengali characters).

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and belongs to the pro-Vedic Pāśupatas (who seem to have distinguished themselves as Māheśvaras). Although it calls itself '*sarvāgama-samāyukta*' (59.72) and professes to follow the Śiva-siddhāntas (58. 10), it contains the slightest trace of Tantric influence in its ideas, rituals and *mantras*. Rudra is very often mentioned as Paśupati and the creatures as '*paśu*', and it is said that Paśupati subjects all creatures (*paśu*) to bondage (*pāśa*). This Saṁhitā repeatedly explains and extols the Pāśupata-vrata, Pāśupata-yoga, Pāśupata-jñāna, recognises the doctrine of incarnations of Rudra, recommends the study of the Śatarudrīya section of the *Yajurveda*, and has a few verses from the *Śvetāśvatara-upaniṣad*. The deity to which it assigns the highest place, is Rudra having five faces and ten hands and living in cemeteries. It regards this Rudra as '*dvaita-varjita*' and '*oṁkāra-svarūpa*' and identifies him with niṣkala Brahma. Śiva of Kailāsa is a visible form of this Rudra, and Śiva's wife Pārvatī is none but Prakṛti born of Rudra-Brahma. This Saṁhitā further says that any one who meditates on Brahmā, Viṣṇu and Śiva as identical, attains Rudra-sāyujya (32.6). It prefers the worship of Rudra in a *liṅga*, but does not seem to ignore the use of the *mūrti* and *sthaṇḍila* as mediums (cf. 23.10). Like the other Saṁhitās, it adds great importance to *bhakti* as a means of attaining salvation.

It has already been said that the Sanatkumāra-saṁhitā is perhaps the oldest of the extant Saṁhitās of the *Śiva-purāṇa*. As Govindānanda Kavikaṅkaṇācārya quotes verses from chap. 22 of this Saṁhitā in his *Dāna-kaumudī*, and Vallālasena from chaps. 10, 20, 22, 25 and 26 in his *Dāna-sāgara*, and as the latter, who was very careful about the suprious Purāṇas and Upa-purāṇas,[70] does not express the least doubt as regards its antiquity and authenticity, this Saṁhitā cannot be dated later than 900 A. D. The remarkable absence of any serious attempt in this Saṁhitā to base its doctrine on the Vedāntic monism, seems to place this Saṁhitā earlier than Śaṁkarācārya. On the other hand, this Saṁhitā refers to the *Vāyu-purāṇa*[71] and incorporates one of its chapters.[72]

70. *See* my article on 'Purāṇa Literature as known to Vallālasena' published in *Journal of Oriental Research, Madras*, XII, pp. 129ff.

71. Sanatkumāra-saṁhitā 51. 2-3. These lines refer to chap 54 of the *Vāyu-p.*

72. Sanatkumāra-saṁhitā, chap. 51 = *Vāyu-p.*, chap. 54.

It knows the Śaivas (41.19) and their Āgamas (10.41 ; 30.51) and mentions the Śiva-sidhāntas. So, it is probably not to be placed much earlier then 750 A. D. Thus the date of composition of this Saṁhitā falls in the eighth century A. D.

A large number of verses is found common to this Saṁhitā and the *Liṅga-purāṇa*[73]; and the story of the birth, austerities and marriage of Nandin, as found in chaps. 45-50 of this Saṁhitā, is very similar to that given in *Liṅga-purāṇa*. I.37ff. But we do not know whether the Sanatkumāra-saṁhitā utilises the *Liṅga-purāṇa*, or *vice versa*. From the nature of some references contained in the Sanatkumāra saṁhitā[74] it seems that it is the Sanatkumāra-saṁhitā which has utilised the contents of the present *Liṅga-pnrāṇa* in its earlier form.[75] The Vāyavīya-saṁhitā expressly names the *Liṅga-purāṇa* as its source in some matters.

The Sanatkumāra-saṁhitā, which differs considerably from the other Saṁhitās in theology, philosophy and rituasl, specially praises Benares on more occasions than one and mentions the holy places and rivers mostly belonging to Northern India. That *it was originally a work of Bengal*, is shown by the following facts :

1. Mss. of this Saṁhitā are found much more frequently in Bengal than in other provinces.

2. It is the Smṛti-writers of Bengal who are found to draw upon this Saṁhitā first of all. As a matter of fact, I know of no non-Bengal Smṛti writer, except Hemādri, who refers to or draws upon this Saṁhitā.

(3) The *Śiva-purāṇa*, as current in Western and Southern India, consists of 12 or 7 Saṁhitās excluding the Sanatkumāra-saṁhitā.

So, the connection of the Sanatkumāra-saṁhitā with Bengal as the place of its origin can hardly be denied.

73. For instance,
Sanatkumāra saṁhitā 42.21-71 = *Liṅga-p.* I. 92. 12ff. (except a few lines).
Sanatkumāra-saṁhitā 45-28ff. = *Liṅga-p.* I. 92-71bff. (except a few lines).

74. *See* Sanatkumāra-saṁhitā 1.9, 3.67, 3.69, 3.70, 20. 2-5.

75. In the present *Liṅga-p.* there are later additions.—*See* R. C. Hazra, *Purāṇic Records on Hindu Rites and Customs*, pp. 92-96.

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Chapter 28 of this Saṁhitā seems to be spurious. The story of Śiva's becoming '*nīla-kaṇṭha*', as given in this chapter, is peculiar and does not agree with that given in chapter 51.

(For further discussion of the problems connected with this Saṁhitā, *see* below).

5. Vāyavīya-saṁhitā[76]

This Saṁhitā consists of two parts called Pūrva-bhāga and Uttara-bhāga each consisting of 30 chapters.[77] It is a purely Śaiva work extolling the worship of Rudra in his different forms. According to this Saṁhitā, Rudra is Para Brahma and the original source of the universe, and Puruṣa and Prakṛti originate from him. It speaks of *pati*, *paśu* and *pāśa* as well as of the different kinds of *mala*, sometimes calls the Śiva-worshippers 'Pāśupatas' (i. 28.16, 29.1, etc.), and recognises the doctrine of *Vyūhas* of Maheśvara and that of Śiva's incarnation as twenty-eight Yogācāryas including

76. For Mss. of this Saṁhitā, *see*
(1) Eggeling, *Ind. Off. Cat.*; VI. pp. 1314-16, Nos. 3617-18 (same as in the Vaṅgavāsi edition of the *Śiva-p.*) ;
(2) Shastri, and Gui, *Calcutta Sans. College Cat.*, IV, pp. 183-4, No. 297 (same as in the Vaṅgavāsi edition; written in Bangali characters);
(3) R. L. Mitra, *Notices of Sans. Mss.*, I, p. 66, No. 123 (same as in the Vaṅgavāsi edition) ;
(4) Shastri, *ASB Cat.*, V. No. 3530, p. 250 (same as in the Veṅkaṭeśvara edition) ; pp. 259-261, Nos. 3535-36 (same as in the Vaṅgavāsi edition) ; p. 261, No. 3537 (same as Vāyavīya-saṁhitā—Pūrva-bhāga in the Veṅkaṭeśvara edition); and p. 262, No. 3539 (same as Vāyavīya-saṁhitā—Uttara-bhāga in the Veṅkaṭeśvara edition) ;
(5) R. L. Mitra, *Bikaner Catalogue of Sans Mss.*, pp. 220-1 No. 470 (same as in the Vaṅgavāsi edition) ;
(6) *Adyar Library Catalogue of Sans. Mss.*, I, p. 156 (written in Uḍiyā and Grantha characters) ;
(7) P. P. S, Sastri, *Tanjore Cat.*, XV, pp. 6780-82, Nos. 9695-98 (same as in the Vaṅgavāsi edition) ;
(8) Stein, *Jammu Cat.*, p. 215, Nos. 3555-56 (pūrva-uttara bhāgau) ;
(9) Aufrecht, *Bodleian Cat.*, No. 129 (III), p. 76 (Uttara-bhāga; incomplete; written in Bengali script).

77. In the Veṅkat. ed. the Pūrva-bhāga consists of 35 chapters and the Uttara-bhāga, of 41 chapters.

Nakulīśvara. It remarkably imbibes Śākta influence, regards Bhavānī as Śiva's Māyā and Śakti, and adds great importance to *bhakti* as a means of attaining salvation.

The Vāyavīya-saṁhitā calls itself 'a Purāṇa adorned with the meanings of the Āgamas' (i. 1.24) and is a work of those Āgamic Śaivas who looked upon the Vedas as authorities in all matters concerning *dharma* and made a compromise between the Vedic and the Āgamic ideas. According to this Saṁhitā, knowledge about Śiva is the essence of the Vedas (ii.9.1), and 'sadācāra' is that which is prescribed by the Vaidikas to different persons in the Vedas and the Śaiva Śāstras (ii.12.157). It looks down upon the Pāṣaṇḍas (i.29,65) and recognises the Brahmanical caste system saying that the *dharma*, described in the *Śiva-purāṇa*, is meant for the Śaivas of the higher three castes (i. 1.42.43). It repeatedly praises the 'Śrauta Pāśupata-vrata' as found in the *Atharvaśiras-upaniṣad* (i. 29. 9, ii. 9. 20, ii. 30.35), and speaks of virtuous (*ācāravat*) Pāśupata ascetics who, while bathing in a lake, 'stood on pieces of stone lying under water, lest they should be touched by the members of low castes' (*antar-jala-śilā-rūḍhair nīcānāṁ sparśa-śaṅkayā*—ii. 30.58). As regards initiation to Śiva-worship, it places various restrictions on women and Śūdras and does not allow them all the privileges enjoyed by the male members of the higher three castes (ii. 13.65ff). On the other hand, it has high regard for the Āgamas and refers to these works as authorities on many occasions. For instance, this Saṁhitā looks upon the Śivāgamas as authorities on philosophical matters (ii.4.9), and says that the Śivāgamas are those works which are spoken out by Śiva to Śivā, that real knowledge is that which is declared in these Sivāgamas (ii. 8.38-39), and that '*sarvajña*' and '*paripūrṇa*' Śiva is to be known from these works (ii. 12.21). According to it, the Sivāgamas identify the syllable 'om' with Śiva himself (ii.7.25), contain a full description of the best type of *dharma* (i. 28 9-10), the names of the *bhuvanas* constituting the universe (i. 25.14), and the directions about the different ways of repeating the sectarian *mantra* '*oṁ namaḥ śivāya*' (ii. 12. 126), and describe the methods of intiation (ii. 13.6) and the characteristics of the yogāṅgas (ii 29.17). In this Saṁhitā the Sivāgamas have been divided into two classes, viz., (1) Śrauta and (2) Aśrauta, of which the former (i. e. Śrauta Āgamas) are 'replete with th[illegible]

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śrautaḥ), and the latter (i. e. Aśrauta Āgamas) are '*svatantra*'. It praises the Śrauta Āgamas and says that it is these works which describe the best type of Pāśupata *vrata* and jñāna (i.28.11-13). But in spite of its great inclination towards the Āgamas, it does not allow the Śaivas to read any Āgama they like. It declares that it is the duty of the spiritual guides to prescribe particular suitable Āgamas to their disciples (ii. 17.14) and that a Śaiva must not take up for study, or read, or hear any Āgama at his own instance without the permission of his spiritual preceptor (ii.14 77). It knows various Śaiva sects, viz., Siddhāntamārgastha Śaivas, Pāśupata Śaivas, Mahāvratadhara Śaivas, Kāpālika Śaivas, and Raudras (ii. 24.177 i.27.72, ii.24.175), and distinguishes between the 'Śaivas' and the 'Māheśvaras' saying that the Śaivas are '*jñāna-yajñarata*' and abide in '*śānty-atīta-pada*' whereas the Māheśvaras are '*karma-yajña-rata*' and remain in '*śānti-pada*', and that 'there is no real distinction between the Śaivas and the Māheśvaras just as Śiva is not absolutely different from Maheśvara' (ii.23.7-10, i.27.71, ii.24.173 ii.20.118). The repeated praise of these '*jñāna-yajña-rata*' Śaivas, the great importance attached to Śiva-jñāna as known from the Śivāgamas, and the recognition of the authority of the Vedas, leave no scope for doubt regarding the connection of this Saṁhitā with those Āgamic Śaivas who were very much inclined towards the Vedas.

A careful study of the Vāyavīya-saṁhitā shows that it is a distinct work written by a person different from the authors of the other Saṁhitās. Hence, its date should be discussed separately. It repeatedly speaks of the 'Śilpa-śāstra, (ii.14.2, and 20.108), knows the *rāśis* (ii.20.74) and the names of the week-days (i.29.64, and ii. 12.167), and has a large extract taken from the present *Vāyu-purāṇa*.[78] It incorporates a few verses of the *Svetāśvatara* and other Upaniṣads[79], conveniently utilises the contents of the *Kena Upaniṣad* (see Vāyavīya-saṁhitā ii. 3.6ff.), and names the *Mahā-bhārata* (i. 1.32), the *Śiva-dharma* (ii.24.170), the *Śiva-dhārmottara* (ii.24.170), the '*Skānda*' (the contents of which, as referred to in the Vāyavīya-saṁhitā, seem to point to the Māheśvara-khaṇḍa of the present *Skanda-purāṇa*) (i. 26,29ff.), and the '*Liṅga-purāṇa*' (which

78. Vāyavīya-saṁhitā i. 10 = *Vāyu-p.* 6. 36ff.
79. *See* Vāyavīya-saṁhitā i. 2.33, 4.81ff., 14.9a., and so on.

it names and extensively utilises in its Uttara-bhāga[80]. It mentions the 'Brāhmas' (i. e. the Brahmā-worshippers) along with the Sāṁkhyas, Vaiśeṣikas, Yogins, Naiyāyikas, Sauras, Raudras and Vaiṣṇavas (ii.24.175), knows the twenty-eight Āgamas, and names the *Kāmikāgama* (i.28.12; ii. 24.171). Hence the Vāyavīya-saṁhitā cannot possibly be dated earlier than 800 A.D. As this Saṁhitā is drawn upon in Hemādri's *Caturvarga-cintāmaṇi*, Mādhavācārya's commentary on the *Parāśarasmṛti*, and Narasiṁha Vājapeyin's *Nityācāra-pradīpa*, it cannot be later than 1000A.D.

It is remarkable that none of the Smṛti-writers of Bengal is found to refer to or quote verses from the Vāyavīya-saṁhitā. On the other hand, this Saṁhitā was drawn upon by the South Indian scholars first of all, and it was much later that it came to be utilised by the Smṛti-writers of Orissa. So, this Saṁhitā seems to have been written in Southern India.

The Vāyavīya-saṁhitā, as occurring in the Veṅkaṭeśvara edition of the *Śiva-purāṇa*, does not differ appreciably from that printed in the Vaṅgavāsī editions.

6. Dharma-saṁhitā[81]

This Saṁhitā is an extensive one consisting of 65 chapters. It opens with two verses on the praise of Vyāsa and Śiva, and pre-

80. *Ibid.*, ii. 9.51 (which refers to *Liṅga-p.* I. 24 and 7).
Vāyavīya-saṁhitā ii. 1. 10ff = *Liṅga-p.* I. 108 (except a few lines).
,, ii. 2.9ff. = ,, II. 9.10ff.
,, ii. 10.1-7... = cf. ,, I. 24.
,, ii. 10.8ff. = ,, I. 7.37ff.

81. For Mss. of this Saṁhitā, *see*
(1) Eggeling, *Ind. Off. Cat.*, VI, pp. 1312-14, No. 3616 (beginning with verse 32 of chap. 2 and ending with verse 19a of chap. 64 of the Dharma-saṁhitā of the Vaṅgavāsī edition; written in Devanāgarī of 1699 A. D.).
(2) Shastri, *ASB Cat.*, V, pp. 288-98, No. 3550 (furnished with Gaṅgādhara's commentary text same as in the Vaṅgavāsī edition; containing 64 chapters).
(3) Mitra, *Bikaner Cat.*, pp. 209–10, No. 455 (incomplete; same as in the Vaṅgavāsī edition).

It is to be noted that Mss. of the Dharma-saṁhitā are very few in number and that they are all written in Devanāgarī scrīpt and not in Bengali.

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sents Sūta as reporting to the sages what Sanatkumāra said to Vyāsa on various topics concerning Śiva-worship.

This Saṁhitā also, like the other Saṁhitās of the *Śiva-purāṇa*, is avowedly Śaiva and is most probably a work of the Māheśvaras (cf. 16.31 and 36.56). It prefers worshipping Śiva in a liṅga, extols the six-syllabled *mantra* (oṃ namaḥ śivāya) and the Mahāpāśupata-vrata, and calls Śiva by various names including 'Paśupati' and 'Lakuṭin'. In its opinion, Śiva is the 'twenty-sixth *tattva*' and is the same as Supreme Brahma. Although it speaks of 'five great sacrifices' (*pañca mahāyajña*, viz., *karma-yajña*, *tapo-yajña*, *svādhyāya-yajña*, *dhyāna-yajña* and *jñāna-yajña*) and regards the fifth as the best, it adds great importance to *karma-yajña* as the first step to the realisation of Śiva-Brahma. It preaches the unity of Brahmā, Viṣṇu and Śiva, but often presents the first two as worshipping the third.

A careful study of this Saṁhitā shows that it is a distinct work written by one who was different from the authors of the other Saṁhitās. It is written in a different style; and the stories of Tripura-dāha and the origin of the Śiva-liṅga, as given in this Saṁhitā, are in many respects different from those contained in the Sanatkumāra (chaps. 52ff.) and other Saṁhitās. Although it has high regard for the 'Śivāgama' (17.115; 15.36) and recommends the performance of *nyāsas* and *mudrās* in Śiva-workship, it is much more Purāṇic than Āgamic. It regards the 'Purāṇa Dharma' as the best (49.15), prescribes the use of only the Vedic and the Purāṇic *mantras* in Śiva-worship (36.46), and aims at establishing a Brahmanical society. Among the mediums of worship it mentions the *liṅga*, *sthaṇḍila* and *pratimā* (10.205; 37.38 and 46) but not the Tantric *yantra*.

That the Dharma-saṁhitā is a late work, can be little doubted. It names the great epic '*Bhārata*' (15.68), refers to the *Vāyu-purāṇa* (58.10 and 21), and incorporates some of its chapters.[82] It

82. The chapters common to the Dharma-saṁhitā and the *Vāyu-p.* are the following :—

Dharma-saṁhitā, chaps. 56-58	=	*Vāyu-p*,	62.106c ff.
,, chap. 59	=	,,	84.32ff.
,, chap. 60	— cf.	,,	chap. 88.
,, chap. 61	=	,,	88.91ff.

is familiar with the 'thirty-six Purāṇas' (49.17), speaks of nine Nāṭya-rasas including the Śānta[83], gives a list of Viṣṇu's ten incarnations including the Buddha (9.1), and names Rādhā (9.68) and the Tulasī plant (16.76). The abrupt appearance of the interlocutors (i) Kṛṣṇa and Upamanyu and (ii) Vyāsa and Sanatkumāra in this Saṁhitā, shows that it was written later than the Vāyavīya-saṁhitā which gives detailed accounts of all these persons. So, the Dharma-saṁhitā cannot possibly be dated earlier than 900 A. D. The late origin of this Saṁhitā is further evidenced by the facts that Mss. of this Saṁhitā are comparatively rare and that none of the numerous Smṛti-writers is found to refer to or draw upon it, although it contains a good number of chapters on Smṛti-topics, especially dāna.

It is difficult to say anything definitely about the provenance of this Saṁhitā. The absence of its Mss. in Bengal, and its mention of holy places and rivers mostly belonging to Northern India, tend to show that it was written neither in Bengal nor in Southern India.

The remaining four Saṁhitās of the *Śiva-purāṇa*., viz., Rudra-saṁhitā, Śata-rudra-saṁhitā, Koṭi-rudra-saṁhitā and Umā-saṁhitā which occur only in the Veṅkaṭeśvara edition, are all late works. Mss. of these four Saṁhitās are extremely rare and do not occur in all parts of India. Of the numerous Smṛti-writers known to us, none is found to betray his knowledge of even one of them. However, we shall briefly examine these four Saṁhitās below:

(1) Rudra-saṁhitā[84]

It is a voluminous work consisting of 196 chapters divided into five Khaṇḍas, viz., Sṛṣṭi-khaṇḍa, Satī-khaṇḍa, Pārvatī-khaṇḍa, Kumāra-khaṇḍa and Yuddha-khaṇḍa. Of these, the Sṛṣṭi-khaṇḍa is constituted of chapters and verses mostly taken from the Jñāna-saṁhitā; the Satī-khaṇḍa, of those mostly derived from the present

83. Dharma-saṁhitā 10.101-103.

These verses tend to indicate the acquaintance of the author of the Dharma-saṁhitā with Bharata's *Nāṭya-śāstra*.

84. For Mss. of this Saṁhitā, see Shastri, *ASB Cat.*, V. pp. 248.9, No. 3530 (same as in the Veṅkaṭeśvara edition), pp. 251.3, No. 353 (containing the Pārvatī-khaṇḍa only), and pp. 253.4, No. 3532 (containing the Yuddha-khaṇḍa only.

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Kālikā-purāṇa and *Liṅga-purāṇa*; the Pārvatī-khaṇḍa, of those mainly taken from the present *Kālikā-purāṇa* and the Jñāna-saṁhitā; the Kumāra-khaṇḍa, of those mostly borrowed from the Jñāna-saṁhitā and the Yuddha-khaṇḍa, of those mainly taken from the Jñāna-saṁhitā, *Padma-purāṇa* (Uttara-khaṇḍa), *Brahma-vaivarta-purāṇa* (Prakṛti-khaṇḍa) and Dharma-saṁhitā. Hence, this Saṁhitā cannot possibly be dated earlier than the fourteenth century A. D. It plagiarises a verse of the *Pañca-tantra*, uses some of the expressions of Kālidāsa's *Raghu-vaṁśa* and *Kumāra-saṁbhava*, and speaks of the Buddhist Āgamas and the ten incarnations of Viṣṇu including 'Rādhā-vihāra-śīla Kṛṣṇa', 'Jaina Bauddha', and Kalkin. It professes Āgamic Śaivism with Pāśupata inclination and lays special stress on jñāna as the means of attaining liberation.

(2) Śata-rudra-saṁhitā[85]

This part, as its title shows, deals with one hundred incarnations of Śiva including the twenty-eight Yogeśvara incarnations and the twelve Jyotir-liṅga incarnations. It betrays the influence of Kālidāsa's *Kumāra-saṁbhava*, utilises the *Liṅga-purāṇa*, Vāyavīya-saṁhitā and Jñāna-saṁhitā, and refers to the Sati-khaṇḍa of the Rudra-saṁhitā. So, it cannot be earlier than the fourteenth century A. D.

(3) Koti-rudra-saṁhitā[86]

This part consists of chapters mostly taken from the Jñāna-saṁhitā and once refers to the Śata-rudra-saṁhitā which deals with the different incarnations of Śiva. So, this saṁhitā also cannot be earlier than the fourteenth century A. D.

(4) Umā-saṁhitā[87]

This Saṁhitā is also called 'Bhauma-saṁhitā' in some places.[88] It mentions the Koṭi-rudra-saṁhitā and is evidently a

85. For Mss. of this Saṁhitā *see* Shastri, *ASB Cat.*, V. No. 3530, p. 250.

86. For Mss, of this Saṁhitā, *see* Shastri, *ASB Cat.*, V. No. 3530, p. 250 (same as in the Veṅkaṭeśvara edition); No. 3534, pp. 257-8 (same as in the Veṅkaṭeśvara edition).

87. For Mss. of this Saṁhitā, *see* Shastri, *ASB Cat.*, V. No. 3530, p. 250; No. 3541, pp. 265-8. (Both these Mss. contain 42 chapters and bear the title 'Bhauma-saṁhitā). Also *Adyar Library Cat.*, I. p. 157.

88. *See* the immediately preceding footnote. *See* also Shastri, *ASB Cat.*, V. pp. 277 and 289: Mitra, *Bikaner Cat.*, p. 209. (*Continued on the next page*)

late work. Most of its chapters are taken from the Dharma-saṁhitā, and some of the verses of chapter 44 appear to have been derived from the *Devī-bhāgavata* (II. 2) and the Uttara-khaṇḍa (chapter 23) of the *Śiva-purāṇa* as preserved in Bengal Mss.

It has already been said that according to the Vāyavīya-saṁhitā and the Veṅkaṭeśvara edition of the Vidyeśvara-saṁhitā the *Śiva-purāṇa* consists of twelve Saṁhitās. But unfortunately no Ms. has been found of as many as four Saṁhitās, viz., Vaināyaka-saṁhitā, Mātṛ-saṁhitā. Rudraikādaśa-saṁhitā and Sahasra-koṭi-rudra-saṁhitā, which, consequently, seem to be lost.

Much more interesting is the Bengal tradition regarding the text of the *Śiva-purāṇa*. According to Bengal Mss. this work consists of two Khaṇḍas—Pūrva and Uttara.[89] The Pūrva-khaṇḍa

(*Continued from the previous page*)

The name 'Bhauma-saṁhitā' may be a mistake for the name 'Auma-saṁhitā' occurring in the Vāyaviya and the Vidyeśvara-saṁhitā.

89. For complete Mss. of the '*Śiva-purāṇa* of two Khaṇḍa *see*

(1) Shastri, *ASB Cat.*, V. pp. 271-5, No. 3543 (writt in Bengali characters; the Pūrva-khaṇḍa and the Utta khaṇḍa consisting of 56 and 36 chapters respectively).

(2) Aufrecht, *Bodleian Cat.*, pp. 75-76, No. 129 (I- written in Bengali script; part I, styled Uttara-khaṇ consisting of 36 chapters; and part II, called 'Jñā khaṇḍa', consisting of 56 chapters and being the same the printed Sanatkumāra-saṁhitā).

(3) Dacca University Mss. No. 286 (written in Beng characters; the two parts consisting of 57 and 36 chapt respectively).

For independent Mss. of the Pūrva-khaṇḍa, *see*

(1) Shastri, *ASB Cat.*, V. pp. 275-6, Nos. 3544 (written in Bengali script; and styled 'Sanatkumā saṁhitā' in the colophon).

(2) Dacca University Mss. . No. 4002 (written Bengali characters; and consisting of 55 chapters).

(3) Shastri, *Notices of Sans.*, Mss , IV, pp. 220-22, 298 (written in Nāgara characters; and consisting o chapters).

(4) *Adyar Library Cat.*, I, p. 156 (incomplete; wri in Uḍiyā script).

(*See* also footnote 69 above).

For independent Mss. of the Uttara-khaṇḍa, *see*

(*Continued on the next page*)

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though consisting of a varying number of chapters in different Mss,[90] has the same text as that of the Sanatkumāra-saṁhitā comprised in the Vaṅgavāsi edition of the *Śiva-purāṇa*. The Uttara-khaṇḍa, on the other hand, is a unique work consisting invariably of 36 chapters in the Bengal Mss.[91] and belonging to those Pāśupatas who recognised the authority of the Śaiva Āgamas. It tries to establish the superiority of Śaivism and points to the rivalry which the Śaivas had with the Vaiṣṇavas of Puruṣottamakṣetra (Puri), to which it tries to give the stamp of a Śaiva tīrtha.

Although the Uttara-khaṇḍa attaches itself to the Sanatkumāra-saṁhitā to form the complete '*Śiva-purāṇa*', it is certainly not an early work. It betrays Kālidāsa's influence in its ideas and expressions, knows and names the *Viṣṇu-purāṇa*, *Bṛhannārada-purāṇa* *Devī-purāṇa* and *Yoga-vāśiṣṭha-rāmāyaṇa*, and mentions the Bindu-hrada of Ekāmra-kṣetra. By its statement that Sanatkumāra became the author of the '*Ekāmra-saṁhitā*', it definitely refers to the present

(*Continued from the previous page*)

(1) Shastri, *ASB Cat.*, V, pp. 305-6, No. 3559 (written in Uḍiyā characters; and consisting of 45 chapters); p. 306, No. 3560 (written in Bengali script; and consisting of 36 chapters).

(2) Shastri, *Notices of Sans.* Mss. IV, pp. 222-3, No. 299 (written in Uḍiyā script; and consisting of 45 chapters).

(3) Eggeling, *Ind. Off. Cat*, VI. p. 1357, No. 3665 (written in Bengali script; consisting of 36 chapters).

(4) Keith, *Ind. Off. Cat.*, II, ii, pp. 997-8 (written in Bengali characters; consisting of 36 chapters).

(5) Dacca University Mss. Nos. 623A (incomplete), 626A (dated Śaka 1657), 1312 (dated Śaka 1725), 1344 (incomplete), 1465A (dated Śaka 1751), 1617B (incomplete), 3428, 3432, 3751, 4083, 4188 (incomplete), 4233 (dated Śaka 1676), 4794, and D. H. R. 16.

All the Dacca University Mss. are written in Bengali characters; and those which are complete, consist of 36 chapters each.

(6) *Adyar Library Cat.*, I, p.156 (written in Uḍiyā script).

90. For the numbers of chapters contained in the different Mss. of the Pūrva-khaṇḍa, *see* the immediately preceding foot-note.

91. *See* foot-note 89 above.
In those few Mss. of Uttara-khaṇḍa, which are written in Uḍiyā script, the number of chapters is 45; and of these 45 chapters the last nine (i.e. chaps. 37-45) do not occur in the Bengal Mss.

Ekāmra-purāṇa which calls itself a 'Saṁhitā' on many occasions and has Sanatkumāra as the speaker. That the *Ekāmra-purāṇa* was known to the Uttara-khaṇḍa, is also shown by the fact that chaps. 26ff. of the Uttara-khaṇḍa are based on *Ekāmra-purāṇa*, chaps. 34ff. Hence the date of the Uttara-khaṇḍa cannot be earlier than 1100 A.D., the *Ekāmra-purāṇa* being a work of the tenth or eleventh century A.D. As the Uttara-khaṇḍa has been drawn upon in Śūlapāṇi's *Vrata-kāla-viveka* and Gadādhara's *Kāla-sāra*, it cannot be dated later than 1200 A.D. It must, therefore, be a work of the twelfth century A.D.

The Uttara-khaṇḍa devotes a good number of chapters to the praise of Ekāmravana in Orissa; and among the holy places visited by Skanda, the easternmost ones are the following : Gaṇgā-sāgara-saṅgama, Vaitaraṇī Nadī, Brāhmī Nadī, Śikharācala, Virajā-kṣetra, Ekāmra-vana, and Binduhrada. So, the partiality of the author of the Uttara-khaṇḍa for the holy places in Orissa, especially for Ekāmravana, is undeniable. On the other hand, the earliest author to draw upon the Uttara-khaṇḍa is Śūlapāṇi, a Smṛti-writer of Bengal, and it is much later that Gadādhara of Orissa quotes a good number of verses from this Khaṇḍa in his *Kālasāra* Hence the author of this Saṁhitā must have been a Bengali having high regard for Ekāmra-kṣetra. It is highly probable that a Śiva-worshipper of Western Bengal, who looked upon Ekāmra-kṣetra as a great holy place, wrote the Uttarakhaṇḍa in the twelfth century A.D. and that it was much later that this Khaṇḍa became known in Orissa. It is most probably for this reason that Mss. of the Uttara-khaṇḍa are so frequently found in Bengal, that no Smṛti-writer of Orissa earlier than Gadādhara is found to refer to or utilise this Khaṇḍa, that only three isolated Uḍiyā Mss. of the Uttara-khaṇḍa have been discovered up to the present time, and that not even a single complete Ms. of the '*Śiva-purāṇa* of two Khaṇḍas' has been found in Orissa.

From our analysis of the different Saṁhitās and Khaṇḍas of the *Śiva-purāṇa* we have found that most of these were written by different hands in different climes and ages and that there were different traditions regarding the text of the *Śiva-purāṇa*. We shall now try to explain why these Saṁhitās and Khaṇḍas came to be written and how these traditions arose.

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We have already seen that the Sanatkumāra-saṁhitā is the oldest part of the present *Śiva-purāṇa* and that it was written in Bengal. As Vallālasena and Govindānanda Kavikaṅkaṇācārya quote a good number of verses from this Saṁhitā under the title '*Śiva-purāṇa*' but are silent about the Uttara-khaṇḍa (which also contains a number of verses on donation), it seems that the *Śiva-purāṇa*, in its ealiest form, consisted of the Sanatkumāra-saṁhitā only. This impression is very much strengthened by the facts that the Sanatkumāra-saṁhitā styles itself simply '*Śiva-purāṇa*' in the body of its text and also in the colophons of many of its Mss. and that it neither calls itself the Pūrva-khaṇḍa of the *Śiva-purāṇa* anywhere except in the margin of a very few Mss.[92] nor claims to have an Uttara-khaṇḍa. As the Sanatkumāra-saṁhitā is a work of those pro-Vedic Pāśupatas who were not much inclined towards the Āgamas, it had no serious rivalry with the *Vāyu-purāṇa* which is free from Āgamic influence. But with the rise of the Āgamas, serious changes came upon Śaivism, and there grew up a section of Śiva-worshippers who differed greatly from the pro-Vedic Pāsupatas in theology, philosophy and rituals and became known as Āgamic Śaivas. In order to popularise these re-formed ideas, an Āgamic Śaiva, most probably of Southern India, wrote a new '*Śiva-purāṇa*', now known as the Vāyavīya-saṁhitā, with Vāyu as the speaker and divided it into two parts in order that it might compete successfully with the widely popular *Vāyu-purāṇa* and occupy its place. The Āgamic Śaivas did not stop here. They went on writing new works, all bearing the title '*Śiva-purāṇa*' in the body of their texts, from different parts of India and tried to popularise their own views through these. The Āgamic Pāśupatas also wrote new works known as '*Śiva-purāṇa*' with the same object. In order that the Pāśupatas might neither remain orthodox followers of the teachings of the *Vāyu-purāṇa* nor become full-fledged Āgamic Śaivas by following the '*Śiva-purāṇa*' now known as the Vāyavīya-saṁhitā a reformed Pāśupata of Bengal, who recognised the authority of the Saiva Āgamas, wrote the Uttara-khaṇḍa in the twelfth century A.D. and attached it to the '*Śiva-purāṇa*' now known as Sanatkumāra-saṁhitā

92. *See* Shastri, *ASB Cat.*, V, pp. 271-3, No. 3543. (The first part of this Ms. has the words '*siva purāṇe prathama-khaṇḍa*' written in the margin of every leaf).
The Dacca Univerity Ms. No. 4002 has the words 'शिवपुराणेर पूर्वखण्ड' written at the end.

in order that the 'complete' *Śiva-purāṇa*, thus created, migl
as much claim to the position of a Mahāpurāṇa as the *Vāyu*
and the Vāyavīya-saṁhitā. As a number of independent
purāṇa', thus written and circulated among the people, coul
be expected to serve adversely the purpose for which the
written, by creating a feeling of doubt as regards their aut
city, they were not allowed to remain separate but were gr
together, most probably by an Āgamic Śaiva, as so many Sa
of the *Śiva-purāṇa*, and the theory was propounded that th
purāṇa consisted of twelve Saṁhitas and one lac of verses. In
to give this theory a garb of authority and antiquity,
containing the names and extents of the twelve Saṁhitā
interpoplated in the Vāyavīya-saṁhitā and the Vidye
saṁhitā. In later times an unknown Śaiva scholar collected
of only seven Saṁhitās, arranged them according to his own
will by adding verses containing references to the preceding
hitās, and gave out that the original *Śiva-purāṇa* of twelve Sa
was abridged by Vyāsa into a much shorter work of 24,000
and seven Saṁhitās. He composed a few more verses to ser
purpose and inserted them into his copies of the Vāyavīya-sa
and the Vidyeśvara-saṁhitā[93]. But curiously enough, the S
kumāra-saṁhitā, which precedes all the other Saṁhitās in
was included nither in the list of twelve Saṁhitās nor in t
seven, most probably because of its prominently pro-Vedic c
cter. Its origin in Bengal may also be a reason for its exc
from the lists. However, this Saṁhitā, with the Uttara-kl
added to it, still continues to be regarded as the '*Śiva-purā*
Bengal.

93. It is remarkable that verses on the abridged *Śiva-p*
occur only in the Veṅkaṭeśvara editions of the Vāy
and the Vidyeśvara-saṁhitā.

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